

THE NEXT REPUBLICAN NOMINATION

Chauncey Depew informs the country that the nomination of Mr. Taft for a second term is already inevitable. In a speech to the senate on February 27 last, Jonathan Bourne, of Oregon, explained how little the republican voters of the country will have to do with this inevitableness.

The last republican national convention, Senator Bourne pointed out, comprised nine hundred and eighty delegates, so that four hundred and ninety-one votes were necessary for a nomination; but southern states and territories that gave no electoral votes to the republican nominee, with the exception of two from Maryland, furnished three hundred and thirty-eight of these delegates. The republican party in these southern democratic states and territories consists mostly of federal officeholders and aspirants to federal office. Louisiana and Mississippi, for example, with a white population upward of a million and a quarter, showed only thirteen thousand republican voters at the last presidential election—less than one per cent of the white population. Louisiana and Mississippi, however, had as many delegates in the republican convention as Michigan and Washington, with four hundred and forty thousand republican voters.

Four hundred and ninety-one votes were necessary for a nomination. Southern delegates had three hundred and thirty-eight votes. Consequently anybody who corralled this officeholding vote and secured in addition one hundred and fifty-three delegates from republican states

could capture the nomination, although three hundred and thirty-six delegates from republican states, representing an overwhelming majority of the country's republican voters, were opposed.

At last November's election the people of Oregon adopted a law whereby voters at primaries directly express their choice for president, by which choice delegates whom they elect to nominating conventions are bound. This tends to discourage mere machine domination of the convention; but conservatism will point with horror to this law as another step towards overthrowing that precious "representative" system of government that gives the machine such ample opportunities to rule.—Saturday Evening Post.

PROTECTION AND THE TEN COMMANDMENTS

Viewed by Old Tom Harder as related to wool: "What's that? Has Jim Deepship got back from Washington? Sure thing! Two weeks ago. He paid me the half o' that loan I made him to pay his expenses while lookin' after the wool growers' share o' the protection at the capitol. Fact is that when he got there he found that the steel trust farmers an' the sugar farmers, an' all the other farmers that make a livin' by the hard labor o' cuttin' coupons an' watchin' the ticker, was all on the job there, an' they was so well heeled that Jim didn't have to spend much money. The wool industry was loved an' looked after as well as Mary's little lamb. So he had some cash left to spare me a little on the loan."

"What'd he say? Not much of anything. There wasn't much to be said. I says to him, 'How's it look for the wool, Jim?'"

"Looks like we'd git our share while it's goin' 'round," says Jim.

"Your share o' what?" says I.

"Our share o' the protection," says Jim. "S'long's the gov'men is in business o' building' industry we want to be built 'long o' the rest of 'em."

"Are you sure you're gittin' your share?" says I.

"I don't know for sure," says Jim. "I don't believe anybody knows. But s'long's the gov'men is slingin' the

protection dope round I want a show at gittin' some of it. It's right I should."

"Is it right for 'em to be slingin' the protection dope round that way," says I.

"How'm I goin' to know if it's right or wrong?" says Jim.

"Do you believe in the ten commandments, Jim?" says I.

"Some of 'em," says Jim.

"What about stealin'?" says I.

"It's wrong," says Jim. "Why?" says I. "Why?" says Jim. "Cause it takes away a man's property without askin' him for it, or givin' anything in return for it."

"Sure thing!" says I. "It's gittin' something for nothin'." But, Jim, what's the difference between stealin' an' protection?"

"Why?" says Jim. "I hain't got the thing clear in my mind yet, but it looks like protection's gittin' something for nothin' according to law, and stealin' is gittin' something for nothin' an takin' the chance o' gittin' into jail."

"Why do you stand for protection then?" says I.

"Cause I want some o' the profits," says Jim.

"But what about the ten commandments, Jim?" says I.

"Well," says Jim, "near's I can figure it out them ten commandments don't count when it comes to gittin' something for nothin' according to law."

"Yes, sir. That's all that was said. There wasn't a syllable more that could be said."—George V. Wells in Louis F. Post's "The Public."

GOVERNOR WILSON FOR LOCAL OPTION

Governor Woodrow Wilson, of New Jersey, as prominent in the public eye as any man in the country because of his stand for reforms of different kinds and the success which has attended his efforts in a state absolutely controlled by special interests, has thrown a bomb into the liquor camp of New Jersey by coming out openly in favor of local option.

It should be remembered that New Jersey is without a local option law of any kind. The liquor gang is in

absolute control. It is hand-in-glove with the other special interests and dominates the legislature as well as local officials. So interwoven are the big interests of New Jersey that they act as one body and are represented by the same set of lawyers.

Only about ten townships and a number of municipalities are "dry" in the entire state, made so many years ago under the provisions of special acts of the legislature. All efforts to secure local option even for the smallest unit have proved abortive, so strongly entrenched are the brewery and liquor interests. The fearless attitude of Governor Wilson will cause a scurrying in that state, for it is well known the governor is a fighter and is ready at all times to back his views. His declaration that local option is not a political party question will meet with general approval. Here is the governor's statement made in a letter addressed to Thomas B. Shannon, superintendent of the New Jersey anti-saloon league:

"I am in favor of local option. I am a thorough believer in local self-government and believe that every self-governing community which constitutes a social unit should have the right to control the matter of the regulation or of the withholding of licenses.

"But the questions involved are social and moral, not political, and are not susceptible of being made parts of a party program. Whenever they have been made the subject matter of party contest they have cut the lines of party organization and party action athwart, to the utter confusion of political action in every other field. They have thrown every other question, however important, into the background and have made conservative party action impossible for long years together.

"So far as I am myself concerned therefore I can never consent to have the question of local option made an issue between political parties in this state. My judgment is very clear in this matter. I do not believe that party programmes of the highest consequence to the political life of the state and of the nation ought to be thrust on one side and hopelessly embarrassed for long periods together by making a political issue of a great question which is essentially non-political, non-partisan, but moral and social in its nature."—American Issue.

TACOMA'S ANTI-TREATING LAW

Tacoma, in the state of Washington, has an anti-treating law, which forbids one person from buying a drink for another in a saloon. Tacoma is also going to see that the law is enforced, or is making a big bluff in that direction just at present, because 21 arrests were made of saloonkeepers who had permitted treating in their saloons. Dire vengeance is also threatened on those who permit it in future. It has long been contended that one of the obstacles in the way of solving the liquor problem, as a practical question, is the habit of treating, which not only depletes a person's pocket-book, but often lures men to swill booze when they really don't care for it. Sociability stretched to the point of one fellow paying for another's drink, and vice versa, as a matter of reciprocity, and then lots of vice versa, as the result of congeniality, under the stimulation of beer or whisky, develops into hilarity and recklessness. This, it has frequently been argued, is one of great extremes that brings about debauchery and forces infringement on a person's rights. Whether all this is so or not, is just according to a person's way of thinking and how far he stretches the moral point in good

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